

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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## RELIGION IN INDIANA.

Extract of a Letter to the Editor of the Watchman, dated  
AURORA, INDIANA, Oct. 24, 1827.

Dear Sir,  
You request information, respecting the facts of religion in the State of Indiana, and particularly in the Baptist denomination. There is nothing of a peculiar nature in the present religious condition of the country. There have been partial revivals in several parts of the State within the past year, among several denominations; but they have been neither extensive nor general.

I am much better acquainted with the Baptist denomination than any other; and even of that denomination my knowledge is very limited. It is in a great measure confined to the eastern and central parts of the State. With the Baptists in the western parts, I have but little acquaintance: all I know of them is from some general information. There are several associations of which I know but little more than the name. There are twelve associations; a few of their churches however, in the east and the west, are in other States. They contain perhaps a little short of two hundred and forty churches, with an average of nearly forty members each. I suppose the whole number is something rising of nine thousand. Besides which there are some churches, which from the recency of their formation, or the remoteness of their situation, have not yet united with any association; and many scattered members, in every part of the country, who are not numbered in any of the Churches. These perhaps would amount to a thousand. Making in all about ten thousand, who profess and maintain a general similarity in faith and practice.

There are two principal reasons why some churches and many individuals, are unconnected with the main body of the denomination. One is, the manner in which a considerable part of the country has been peopled. Some sections are filled with inhabitants, almost at once. But some time must elapse, before those of the emigrants who are Baptists, are sufficiently acquainted with each other to form themselves into churches. To other sections, the emigration of Baptists is more gradual, and a longer time elapses before they can maintain a Church relationship. The prospect of a Church in their own vicinity, and the difficulty of traversing a new country, often prevents numbers from joining distant churches.—And when Churches are formed, they are sometimes so remote from any association, or see other churches forming so rapidly around them, that they remain unassociated until they can form a new association. The other principal cause of this state of things, is, the want of acquaintance with each other. Coming as they do from the various parts of the Union, and from some parts of Europe, each has some peculiarities of his own, which serves for some time, at least, to keep him at a distance from others. This is the case to a greater or less extent in every part of the State, and prevents many individuals from uniting with the Churches in their vicinity; and occasions some churches to remain unassociated. But this state of things is wearing away, as we acquire a more intimate acquaintance with each other.

There are a number of separate Baptists in the State, who in doctrine are nearly Arminian, and who practice open communion. I have some knowledge of several large Churches of this character; and have heard of many others; but they are all unassociated, and what their present number is, or whether they are increasing or not, I cannot tell.

I have heard of some churches of Tunker Baptists, and of some Sabbatarians; but with neither of these have I any acquaintance. The Socinians, under the

name of New Lights, or Christians, are numerous and increasing, and generally baptize by immersion. And this mode is most frequently practised by the United Brethren, who in some parts are considerable in number; and also by the Methodists, when they receive unbaptized adults.

There are in the State many congregations of Presbyterians, some of which are large and respectable. The Congregational emigrants from the Northern States, are generally found here in the Presbyterian Churches. There are a few Episcopalians, and Roman Catholics, in the western parts. The Friends or Quakers, have several large meetings, and in some counties form a very respectable part of the population. The Baptists and Methodists are the only denominations that are spread over the whole State, and they are perhaps not far from equal in point of numbers.

The increase of Baptists by emigration, is, in some places, very rapid; but in the older settlements their increase is principally by baptism. General and extensive revivals are not common. The Churches owe their principal increase, in this way, to partial awakenings, and occasional additions. But some Churches have existed for many years, and have grown up by occasional baptisms, without ever witnessing any thing like a general attention to religion around them.

In the central parts of the State, in what is here termed the New Purchase, about fifty Baptist Churches have grown up almost at once. The settlement of this section of country has many peculiarities. It has been peopled with unexampled rapidity. An extent of nearly one hundred miles square has been covered with inhabitants, organized in counties, presenting many flourishing villages and extensive improvements, in less than six years. But what is more peculiar, these people present you with nothing of the rusticity of the backwoodsmen, which has generally been a characteristic of new settlements. The rude cabin, and the half cultivated farm of the huntsman, are almost unknown. It is true, you but seldom see a superb dwelling, or an extensive farm, but almost every where you see an air of neatness and industry, and no small portion of genuine taste. The moral character of the inhabitants is also peculiar. I have witnessed the progress of population in the Western Country, but have never known such extensive bounds filled up at first with a people so decidedly moral. And I have no hesitation in saying, that in point of morality, they will shine in a comparison with the same number of inhabitants in any part of the Western Country. But that peculiarity which I chiefly designed to mention, is, that there are more professors of religion among them, than have commonly emigrated to any new country in the West. I make this statement, with a limited knowledge of the number of professors of any denomination except the Baptists; but in a considerable portion of this country, with which I am best acquainted, there is a larger proportion of the inhabitants, of the Baptist denomination, than is to be found in any section of the Western Country, except in the central and northern parts of Kentucky. And their number is continually increasing by emigration, besides a considerable increase by baptism. As an evidence of this, there were fourteen new Churches organized there within a year past, besides no doubt, some others of which I have not heard.

On the east side of the State are White Water and Laughery Associations. White Water Association has long been a large and respectable body. It is one of the oldest in the State, is in a populous country, and has enjoyed a good degree of prosperity. It is the only Association in the State, that refuses to have any connection either with the Kentucky Baptists, who tolerate slavery; or with those associations who maintain such a connection, either directly, or indirectly. This subject of corresponding with the Kentucky Associations, has produced considerable feeling among many. Most of our oldest Churches, and many of our new ones, were formed of emigrants from Kentucky, or were reared up by the voluntary labours of the Kentucky ministers. These cannot be induced to abandon their fellowship with their brethren that they have left behind, nor with the ministers, under whose ministrations they have long enjoyed spiritual blessings; so that most of our Churches do not consider the practice of slavery, as it exists in Kentucky, unaccompanied with any marks of cruelty, as a bar to communion. It is true many of our Associations, owing to their distance, have no connexion with the Kentucky Associations, but they are

in union with those of our Associations that have such a connexion. White Water alone stands aloof from the one and the other. It has some connexion with the Associations in the State of Ohio, and some of its Churches are in that State.—Laughery Association is in the south-east corner of the State. It lies principally in two counties, and occupies less space than any Association in the State. A principal part of its bounds were settled very slowly. Its oldest Church, except one, was not formed until after White Water Association was large and flourishing. Its Churches have all been very slow in their growth; and since its formation, it has never enjoyed any extraordinary degree of prosperity. It was organized in 1818, by six small Churches, averaging twenty members each, scattered over a country not far from fifty miles in length, and nearly thirty in breadth. From the time of its formation, it had a continual increase by baptism and emigration, until 1826, when its number was 697. Within the last year this number has diminished, owing to a division in some Churches, on the subject of holding a connection by correspondence with the Baptists in Kentucky. During the nine years of its existence, its Churches have baptized about four hundred. They have also received several hundred by letter, and many of their members have left them and removed farther west. This Association, from its beginning, has ever enjoyed a high degree of harmony, with the late exception of a few who are disaffected with the Kentucky Baptists. It contains many excellent ministers and members, transacts its business with diligence and ability, cherishes a spirit of brotherly love, and manifests an encouraging degree of spiritual life and energy.

The general body of Baptists in the State are Calvinistic, with some variety of explanation. They are peculiarly tenacious of believers' baptism by immersion, and practice close communion. In the government of the Churches, a considerable difference prevails. Some hold monthly covenant meetings for the reception of members, and for conferring with each other on their spiritual concerns; and transact their temporal affairs, and the trial of offences, at special private meetings. But the greater number hold monthly meetings, in which all their affairs are publicly transacted. The Churches are generally small. Very few of them make any regular provision for the support of their ministers, and of course are not fully supplied with a gospel ministry, and experience a great deficiency in the labours of those who administer among them. Very few have any regular pastors. The oldest, or principally officiating minister, fills to a certain extent the pastoral office; and in most cases is the pastor in every thing but in name. There are more than two hundred ministers in the State, including those who are only licensed; but three, and sometimes four of those are in the same Church, while other Churches are in a great measure destitute. We have but few preachers of eminent abilities, either natural or acquired, but we have a great number who are men of good understanding, and sound in the faith. Some attention is paid to the building of meeting-houses, and most of the Churches have supplied themselves with houses as commodious as could be expected in so new a country.

The Baptists in this State are not many of them promoters of Missions, Bible Societies, or Sabbath Schools. There are but two Missionary Societies among them, one in the east and the other in the west; and these are but feebly supported. And but few of us, comparatively, are engaged in Bible Societies or Sabbath Schools; but in respect to those duties, and that of supporting the ministers of the Gospel, a spirit of enquiry is beginning to prevail, and we have reason to expect they will receive a much greater attention, as correct information is extended.

Thus by casting an eye over the whole State, and viewing the Baptists as they are, although we see many things that require reform, yet we see much that should afford us encouragement, and excite our gratitude.

I am, &c.  
JESSE L. HOLMAN.

We have before us the National Preacher for November. It contains a Sermon by Rev. Wm. Patton, A. M. of New-York.

SUBJECT, THE DUTY AND IMPORTANCE OF SPECIAL EFFORTS FOR THE CONVERSION OF CITIES.

Text, Luke 24th, 47. And that repentance, and remission of sins, should be preached among all nations, beginning at Jerusalem.

The whole subject is so important, and is treated in a manner so interesting that we should be pleased to lay it entire, before our readers. We have, however, room only for a short extract as follows:—

"It is by the means which cities afford for ready co-operation, that Satan and his followers have in all ages achieved so much. They make common cause. They suffer no difference to divide their strength; knowing 'that an house divided against itself cannot stand.' They combine their forces, in any plan which promises injury to the Christian interest. Cities furnish to Christians the very same opportunities for united effort, and thus present peculiar advantages.

Again, cities also furnish peculiar advantages for individual exertion. Here a minister's influence may at once reach, not merely to his own congregation, but far beyond. Every month he is brought in contact with some thousands, who may be affected by his faithfulness. And under his influence, many benevolent and pious institutions may rise and shine to bless the world.

But it is not to ministers alone, that cities present large fields for exertion. Private Christians also have abundant opportunities for usefulness. In the walks of business, the influence of one inflexibly just man is felt as far as his name is known. If Christians, in our cities, would conduct themselves agreeably to the Bible, how awful to the wicked would be their example! What reformations would be wrought among the worldly and profane! How many haunts of poverty and wretchedness! How many souls, once in communion with the saints, would be brought back from their wanderings! How many children, rescued from vice, would be brought to the Sabbath school; and there, perhaps, be taught of God to become themselves angels of mercy! How many meetings for prayer and exhortation would every week be sustained among the poor and the wretched! How many of these degraded immortals might be rescued from temporal and eternal darkness, to become lights in the world, and stars in the kingdom of our Father's glory! What field then offers so rich and large an harvest to faithful labour?

The same exertion, that would instruct hundreds in the country, may reach thousands in the city. Public sentiment has too long checked the movements of sympathy for these congregated thousands. A voice, almost unbroken, has sounded out; 'Peculiar and insuperable difficulties prevent a general revival in cities: such are the occupations, such the habits, such the temptations, and such the superabounding iniquity, that it were visionary to hope for any general and powerful work of mercy.' Well, then, had we not better give all up; and let human nature here sink into its natural channels; and let multitudes before our eyes continue to crowd the gates of the second death! Oh God, forbid such cowardice, cruelty, and treachery in thy servants! No; we will not thus surrender immortals. While there is grace or even nature in our hearts we will not. We have indeed, heard of difficulties, till the heart is pained, and the soul is wearied. But where are these insuperable difficulties to be found? Not in the Scriptures of God, surely; not in the result of apostolic labours; but in the unbelief and inaction of modern Christians. 'God is no more hostile to cities than to villages; his Spirit is as free, and his offers of salvation as full, to the people of the crowded city, as of the open country.' Let the advantages then be embraced. Let the power be concentrated. Let the sacrament host arise; and the work is done. And instead of being overwhelmed with shame and deserved reproach, we may joyfully say to such as pass by; 'Walk about Zion, and go round about her: tell the towers thereof: mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and for ever.' 'Then the sons also of them that afflicted Zion shall come bending unto her; and all they that despised her shall bow themselves down at the soles of her feet; and they shall call her the city of the Lord—the Zion of the Holy One of Israel.'

## From the Baptist Register.

The Holland Purchase Baptist Association held its annual meeting at Pike Hollow, on the 10th and 11th inst. The introductory sermon was delivered by Whitman Metcalf, from 1 Cor. ii. 2. "For I determined not to know any thing among you save Jesus Christ and him crucified."

Eld. Anson Tutill was chosen Moderator, and W. Metcalf, Clerk. The

letters from the several churches indicated stability in the doctrines of the gospel, and a zeal in the cause of God. Many of them have received a season of refreshing from the presence of the Lord, during the past year. Eight new churches were received to the fellowship of the Association, most of which have been constituted within a year, consisting of from 25 to 55 members. After the reading of the letters, &c. Br. Jarus Handy, from the Chataque Association, delivered an interesting and practical discourse, founded on Ps. xxxvii. 34.—Preaching in several places in the vicinity in the evening.

On the 2d day, a Tract Society, auxiliary to the Baptist General Tract Society, was formed, and \$12.50 raised to purchase tracts; to which \$10 was soon added, to have a depository established at Buffalo. [It is expected that auxiliary Societies to this, will be formed in each church.] After which a number of important resolves were passed, in relation to Sunday Schools, the religious observance of the 4th of July, &c.

At 11 o'clock, Br. Tucker, from Fredonia, delivered the missionary discourse from Ps. xlviii. 12, 13, and a collection was taken for missionary purposes. This discourse was well calculated to edify the saints, and arouse them to activity to the blessed cause of God, from a firm confidence in its stability and final triumph.

An address, of about twenty minutes, was delivered to the waiting assembly, bathed in tears, by Eld. Kinney, of Ellettsville. It was truly solemn and devoutly interesting, to hear this Father in Israel, bring to view the past, the present, and the future; and close by addressing the fathers in the ministry, the younger brethren, coming on to take Zion by the hand; the private Christians bought with the precious blood of Jesus and the trembling sinner, bound to the judgement seat of Christ! Thus closed the most interesting and harmonious season this body has ever enjoyed. Surely we could say, How beautiful are their feet, Who stand on Zion's hill!

While surrounded by the Messengers of the churches, the Glory of Christ.

This Association consists of 32 churches and 24 ordained ministers. There have been added by baptism the past year, 127; by letter 142; 30 have been excluded, and 10 have died. Pres. No. 1660. The missionary and Indian school Society, connected with the Association, received at this session, about \$200 in cash and other property.

There has been a glorious outpouring of the Holy Spirit in the towns of Wales and Sheldon, where a church of fifty-five members was recently fellowshiped by a council convened for that purpose.—The labours of a Br. Townsend, from Hamilton Institution, have been much blessed to the conversion of souls in this place. At Farmersville, the Lord has raised up a church of 45 members; since the constitution of the church last winter, 20 have been added, most of whom by baptism. Blessed be God, for the wonders he is doing in the world, and for the enlargement of Zion in this part of his moral vineyard. May the good work continue, till this "wilderness shall become a fruitful field."

Yours, WHITMAN METCALF.

Steuben Association.—By the minutes of this Association we learn, that its late anniversary was holden on the 29th and 30th days of August last, at Penn Yan. The introductory sermon was delivered by Eld. C. P. Wyckoff, from Eph. iii. 9, 11. After public worship, Eld. Sutherland was elected Moderator, and Br. John B. Chase, Clerk. The number of churches in this body is 19. ordained ministers 10; licentiates 7; and members 1216. The accession by baptism is 117. The churches 1st Pultney, Darlington, Jersey and Tyrone, and 1st Milo, have been considerably enlarged in their borders by willing converts, and a number of others have been privileged to witness here and there one and another, put on the visible badge of discipleship. Elds. Lamb, Bigelow, and 5 others, were appointed a committee to recommend suitable persons to the N. Y. Baptist Convention, to labour as missionaries in this section of country. Eld. J. B. Worden delivered a sermon on the second day, from Mat. i. 21; after which a collection of \$21.44 was taken for missionary purposes, which added to \$58.42, the amount in the treasury, made \$79.86. The next anniversary is to be held at Jersey & Tyrone.—N. Y. Bap. Reg.

Berkshire Association.—By the minutes of this association, which we have recently received, we are informed that



their late session was held at Union village, 26th and 27th days of Sept. last. The introductory sermon was delivered by Br. Nelson, from Isaiah vii. 25. The Association organized by choosing Eld. William Spaulding, Moderator, and Br. N. Bosworth, and W. West, Clerks. The number of churches in this body is 12, ordained ministers 7, and members 750. The accession by baptism is 55. The churches of 1st Spencer, and Coventry, have been visited with gracious refreshings. The anniversary hereafter is to be held on 2d Tuesday in June. The committee appointed to manage the missionary concerns, reported that the sum of \$48.69, has been forwarded to the Treasurer of the N. Y. Baptist Missionary Convention, to which the said Association is auxiliary. After the business was finished, Eld. Sears preached a sermon from Eph. vi. 22, and was followed by a sermon from Eld. Dimock, and one from Eld. N. Otis. In view of the whole, the saints might say, "It is good for us to be here!"—*lb.*

From the Christian Watchman.

#### ORDER OF CHURCH BUILDING.

Mr. Editor.—The following extract from an Address delivered not many months since, at the recognition of a Christian Church, claiming no merits but those of truth in a homely dress, is submitted to your disposal.

—We are conscious there exists in this town a respectable community of Christians, who hold fast many of the important points of our holy religion. We cordially agree with them in all the truths we believe they maintain, and earnestly pray that their attachment to them may be strong and perpetual.—But it will be allowed that we may be sincere in believing that Pedobaptist churches are not built agreeably to the rules of the Divine word. In their formation we perceive a disregard of the Scriptures, both of the Old and the New Testament.

They are not formed after the model of the Jewish church. In that congregation, men were entitled to its privileges by virtue of natural descent from Abraham through the loins of Isaac and Jacob.—Hence the church and the nation were co-extended, and expulsion from the one was exclusion from the other. Their children were all children of the church, unless the privilege were forfeited by default of circumcision. Their advantages were many and peculiar to Israel.—Not so in a Pedobaptist congregation;—their natural offspring enjoy no peculiar privileges. Are their minds imbued with evangelical instruction? So are the minds of others. Is supplication offered to God in their behalf? Others enjoy the same blessing. Are some of them brought to the knowledge and acknowledgment of the truth? It is no more than can be said of children of the heathen. Are some of them called to preach the unsearchable riches of Christ? The same is recorded of children of the Baptists. Do they enjoy the oracles of God? Who is denied the favour? The Israelitish nation were permitted to partake of the Paschal Lamb;—but a Pedobaptist congregation is not invited to the Holy Supper:—the privilege is restricted to professed believers in Jesus Christ. In these points, they obviously deviate from the model exhibited in the Jewish church.

Nor are the regulations of inspired Apostles any more closely observed. Their doings, as narrated in the New Testament, furnish the clearest light upon the subject of church building, and present us with models which we cannot innocently set at naught. Here we learn that the church is to be composed,—not of wood, hay, and stubble,—but of gold, silver, and precious stones,—living stones; that it is a spiritual house,—a temple for the residence of the Holy Ghost. Favoured souls represented by such emblems!

All these must be baptized on a profession of faith in the Son of God,—that they may hereby testify that they are not ashamed of Jesus,—that they are washed with the washing of regeneration,—that they are dead to the world,—buried with the Saviour,—raised to newness of life,—and that they indulge the hope, that their bodies, though buried in the silent grave, will rise at the sound of the last trumpet, in all the charms of a happy immortality; for all these things are impressively taught in the holy ordinance of baptism.

But in a Pedobaptist church, the children of the flesh, which are not the children of God, are said to be brought within the pale of the church, and to be encircled with the covenant of grace by the instrumentality of water applied to their faces in the name of the Sacred Three! From this time they are no more treated as members of the church, whether their deportment be moral or immoral,—whether their sentiments be orthodox, infidel, or latitudinarian. And if at any time they are disposed to come to the table of the Lord, they are as regularly received by a vote of the church, as if the seal of the covenant, as they ignorantly call it, had never been impressed upon them.

Their mode of baptism, also we conceive to be at a vast remove from Apostolic example, and to be divested of every thing which is suitable to enlighten the understanding, or to benefit the heart. We are moreover decided in the belief,

that every part of divine truth is important; that the ordinances should be kept as they were delivered to the saints; and that error of every kind, though gorgeous in its array, and associated with much that is venerable and good, is nevertheless possessed of an evil tendency, and ought to be rejected as an enemy of Christ.

Infant sprinkling, a practice common to the various and jarring orders of Pedobaptists, we believe to be an error of the grosser sort, and highly detrimental to the interests of Zion. It not only subjects the administrator of the rite to the necessity of uttering an obvious falsehood, in the presence of God and a religious congregation; but is eminently fitted to deceive the hearts of men,—to change the aspect of the gospel dispensation, and to break down the distinction between the Church and the world. And we hesitate not to denounce it as a prominent characteristic of the papal apostasy, as a disgrace to theological seminaries, and as inimical to the progress of rational liberty.

Such being our views, we are united in expressing our fellowship with this little church, which we find to be free from many of the fashionable errors of the present day, and which we hope will be permitted to enlarge its borders, and to increase the purity of its faith, till it shall look forth like a morning without clouds, fair as the moon, clear as the sun, and terrible as an army with banners.

PAULIAN.

#### The Happy Manufactory.

When my friend and I began to climb our favourite hill on the ensuing evening, the first glimpse we caught of the valley filled us with chagrin. A dense column of smoke issuing from the manufactory had spread abroad like a cloud, and eclipsed the loveliness of the landscape. Before, however, we had reached the end of our ascent, a gentle gale arising rolled away the unsightly gloom, and left the prospect in its native purity.

This circumstance, observed I, resuming my narrative, is no inapt illustration of the change which religion has effected on the moral aspect of the place. She, like the kindly breeze, has swept away a cloud, a far more dark and deadly cloud of immorality, which, rising chiefly from the same seat, pervaded all the village. She has, too, if I may so express it, dried up the fen from which the noxious vapour rise.

I love to trace the influence of godliness on all the relationships of social life; not only on the private, and domestic, where, in the case of these holy cottagers, we have in some sort traced it; but, likewise, on the public, and perhaps more trying. That piety is little worth, which will not stand universal scrutiny.

If, however, we examine yonder manufactory, where what may be styled the public relationships of the natives of S— principally lie, we shall find that their religion is not confined to their cottages. Instead of tumult, discord, and unkindness, lo, order, harmony, and peace! The Bible lies where the ballad lay; and, instead of songs of Satan, you hear the songs of Zion. Frequently, in passing by, I have heard some solemn hymn pealing from story to story in the lofty building, and mingled with the clattering din of the machinery, swelling boldly to the skies. Never do the hands of the bustling groups seem to work with such alacrity as when their tongues are thus employed: it soothes their weariness, and animates their souls.

'Ay, Sir,' said poor Molly M— to me, the other day, "it does my heart good: and if I was almost fainting, a bit of a hymn would set all to rights."

I said the Bible lies where the ballad lay. Yes; and you may see many of the persons whose work is of such a nature as only to require their attention at transient intervals, snatching up the hallowed volume during their vacant moments, and feasting on its cheering truths. In this way their minds are enriched with heavenly treasures, while a sweet spiritual savour is maintained through all the toils and tumults of the day.

#### WESLEYAN METHODISTS.

From the following table, which we copy from the Minutes of the British Conference, corrected by those of the American Conferences just published, it appears that there are, at the present time six hundred and seventy-six thousand seven hundred and twenty-seven persons in church membership with the Wesleyan Methodists—there having been a net increase, during the last year of twenty-nine thousand four hundred and eight. This is exclusive of the regular travelling preachers, of which there are two thousand seven hundred and six. And besides these there are supposed to be six or seven thousand local preachers.

Number of members now in Great Britain,	237,239
Ditto in Ireland,	22,569
Ditto in Foreign Stations,	34,892
Under the care of the British and Irish Conferences,	294,730
Under the care of the American Conferences in 1827,	381,997

Total number of Members in the Wesleyan Methodist Societies throughout the world, exclusive of regular travelling preachers, who are statedly employed in the work of the ministry,	676,727
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N. B. The number of regular travelling preachers, and of supernumerary and superannuated preachers, is as follows, viz.

In Great Britain,	742
Regular Preachers,	78
Supernumerary and Superannuated,	820
In Ireland,	86
Regular preachers stationed in the circuits,	21
Missionaries,	34
Supernumerary and superannuated Preachers,	141
In the Foreign Stations,	165
Regular Preachers and assistant Missionaries now actually on the List, (besides the twenty-one Missionaries employed in Ireland, and a considerable number who are to be appointed to the vacant Foreign Stations as soon as possible,)	4
Supernumerary and Superannuated Preachers,	169
In the American connexion in 1826,	1465
Regular Preachers in circuits and missionaries to the Indians	111
Supernumerary and Superannuated,	1576
Total throughout the world,	2706
Advocate & Journal.	

The following remarks on close communion, are from the charge of Mr. Thomas Jones, to Mr. J. S. Thompson, lately ordained in the universalist connection, at Charlestown, Mass. Thus the advocates for open communion have another auxiliary to their cause. Will they extend to them the Right Hand of Fellowship? These new champions for open communion are consistent with themselves, except that they require those they admit to communion, to subscribe themselves members of their Society; for which test, we think they have no scriptural warrant—and therefore, the charge of uncharitableness, will be against them also. We think however, they have thrown the doors of their communion sufficiently wide open.

"But if all the members of a society, (who believe in Christ,) were permitted to commemorate the death of Jesus, as followed by his resurrection, without any other ceremony, than subscribing themselves members of the Society, the cause of much enmity would be slain, by the communion being open to all Christians. Knowing something of human nature, we are persuaded, there would be no more hypocrites in the Church, in such a case, than there are now.

According to John, whosoever believed Jesus of Nazareth to be the Messiah, foretold by the prophets of Israel—that he was the Son of God, was fellowshipped by the apostolical churches as a Christian,—as born of God.—And I will say as I think. It ought to be so among all christian churches now."

The following remarks of our venerable correspondent, are worthy the particular attention of those whose office it is, to minister in holy things. And they are none the less valuable, for coming as they do, from a Layman, who has set a worthy example, by liberally aiding those institutions established for the instruction of the rising ministry in the Baptist Church. We hope his example may be followed by our brethren generally, as the Lord has prospered them.

#### FOR THE CHRISTIAN SECRETARY.

The object and manner of Gospel Preaching.

Every man who engages in business, ought to understand the object of his employment, and the means necessary to accomplish that object. In no business is this more necessary, than in the work of the Gospel Ministry. Destitute of correct views on this point, though their hearts may be right, and their design good; yet are they in danger of wandering from the way. By the scriptures we are taught for what purpose gospel ministers are commissioned. And also how they must proceed, to be instrumental in the accomplishment of that purpose for which Christ died. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life." The institution of the gospel ministry is a fruit of the same love, and designed as a necessary instrument for the accomplishment of the same object. Christ died that those who believe may be saved.—Ministers are sent on the same errand in all ages, viz. To testify repentance towards God, and faith towards our Lord Jesus Christ. Urging the necessity of repentance, would imply that mankind are sinners, and under the dominion of corrupt hearts; and this would naturally lead to a discussion of man's depravity. This would involve an inquiry into the reasonableness and perfection of the divine law; to show that it is holy, just, and good. Testifying repentance would, also, lead to consider the greatness of sin; that it is an infinite evil; being committed against an infinitely worthy and excellent Being. John commenced his mission, by testifying repentance. The first messages of our Lord were, "Repent, for the kingdom of heaven is at hand." He commissioned his disciples to do the same. Mark tells us, that those who were sent

out two and two, "went out and preached that men should repent."

As Christ and his Apostles never appear to have exhorted the unconverted to any thing, which did not include or imply repentance and faith; so in all their explications of the divine law, and preaching against particular sins, their object was to bring the sinner to this issue.

Let ministers imitate the example of their Divine Redeemer and his Apostles, and testify repentance towards God, and faith in our Lord Jesus Christ. Thorough and correct views of God, give light and weight to the precepts and penalty of the divine law; and to every institution and requirement, every promise and threatening, every blessing and curse of the gospel.

#### The manner of preaching.

The preachers of the gospel ought to have an important, and definite object in view in their discourses. To exhibit their subject, it ought to be plainly, and simply stated; fully and distinctly explained, and then proved and enforced, by weighty, obvious, and decisive reasonings and arguments. In this case, the improvement and application of the subject; the exhortations, entreaties, warnings, reproofs and cautions, will fall, and press upon the consciences, and interest the affections of the hearers, having the weight and power of a full, and heavy torrent. Let a preacher have a paramount theme, tending to one chief practical result; and as often as the elucidation of the theme, and the achievement of the result, can be promoted by a division and arrangement of parts, let such division and arrangement be made. And let the plan be announced too at the outset, so that all may be apprised of the track he intends to pursue. So far as I am capable of judging, the human mind naturally craves such a method. It sheds light and beauty on the process of the discussion, while it is going on, and enables our memory to retrace profitably the road over which we have travelled. Instead of this, we are getting more and more into a whimsical, or rather, as I conjecture, an indolent way of moving along, with scarce any thing of unity, plan, or order. We heap up our observations largely; each one perhaps true and good in itself, and not altogether void of relation to the text; but combining into no symmetrical whole, nor leading to any one definite issue. Sometimes, too, when a plan has been handed out, it seems presently to be almost abandoned and forgotten; the execution is marred, by suffering the matter appropriate to one part, to run without any bonds of restraint into the territory of another. The sermon might be full of valuable matter, and might embrace the stamina of several good sermons; but was nevertheless deprived of most of its power, by wanting a unity of design, and lucid order. And after it had been closed a few hours, I could no more recall it to mind than the details of a month, old dreams, or the shadows of my infant years. Permit me here to remark, that nearly, or every thing which belongs to the advantageous dress of preaching, applies equally to that of public prayers of the church. And in these, I apprehend, we witness rather less care, and consequently more imperfection, than in any other of the exercises of the pulpit. Indifference to doctrinal truth, is indifference to the gospel. The gospel contains indeed both doctrines and duties; but they are so connected, that if its doctrines are taken away, the gospel is destroyed. The duties of it may, and have been taught by Heathens and Deists. If the doctrines of the gospel are not necessary to the salvation of men, then the gospel itself is not necessary. And this is the conclusion to which many have already come, who are loudest in their profession of charity and liberality, and boast of their indifference to the doctrines of the gospel. They think the heathen are as likely to be saved without the gospel, as with it: and think it very illiberal and uncharitable to maintain the contrary. Such persons do nothing to aid our benevolent institutions, but oppose them with all their influence.

A GLEANER.

#### CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, DEC. 8, 1827.

SPIRIT OF CONGREGATIONALISM.—If we are under obligation to consider the "Conn. Observer," as speaking the general sentiment of the denomination—and that we ought so to estimate the "Observer," is proved, by a reference to its prospectus, and recommendations. The writer of the article below, signed S. T. seems offended that other denominations are trespassing on the parish lines of Congregationalists. But is it not a well known fact, that at the first settlement of this State, every foot of ground was included within the Congregational Ecclesiastical Societies; so that if any other denominations of Christians should prevail, they must, and they were, and they still are by some, considered as trespassing? Formerly, we were only tenants at will. Afterwards we were tolerated.—And now, all denominations are placed on an equal footing, except that Congregationalists retain all those incorporations which they previously enjoyed.

In many instances, however, the Congrega-

tionalists seeing the revolution which was approaching, "made to themselves friends of the mammon of unrighteousness," by obtaining bonds from their parishioners; the annual interest of which goes to constitute a fund, for the support of Congregational Ministers forever. These bonds bind the makers, and their heirs forever. Some who have relinquished infant sprinkling, and united with Baptist Churches, still lay under these bonds.

However, we do not intend to complain of civil disabilities at the present time. And considering the absolute power which Congregationalists possessed for so long a space, and the perverseness of human nature, we are not about to say, that Church and State, was any more oppressive under Congregational control, than it would have been in the hands of any other sect. We would not say, "that they were sinners above all men," for we have before us the situation of their brethren, and ours, in England, who are much more oppressed at the present moment by the Episcopal Church, than we were ever oppressed in this State, by Congregationalists.

The connection of the Church with the State, is a scourge to any country where it exists. And one, and not the least of the evils produced by this unnatural, and unscriptural connection, is, that it renders the privileged order, arrogant and overbearing. We would ask, what would "S. T." the writer below, have us do? We were born on the soil of Connecticut; and by the light of the truth, we have become Baptists. Now, must we hold our peace, and wrong our consciences, in relation to what we understand to be the light of truth? Or leave the State? Or what must we do to please him and his brethren? We cannot move in any part of the State, without intruding on the chartered limits of Congregational Societies; and if we remain at home, we are within their chartered jurisdiction.—Our situation is one of trial. No one would wish unnecessarily, to incur the displeasure of his fellow men: and we would obey the divine precept, "As much as lieth in you, live peaceably with all men." This we have endeavoured to do, although in this work we acknowledge we have been imperfect. But is not our situation, as Baptists, somewhat singular? It is well known, that in all the fundamental doctrines of the gospel, we have, as a denomination, ever been agreed with the "Independents," in England, and their brethren, the Congregationalist Church in Connecticut.—There was a time, not long since, when the latter, in this country, intoxicated with "the cup" which "Cesar" presented to her lips, advocated that unscriptural connection in which she was living. But this time has past, and we had trusted that she had repented of her departures from that allegiance which she owes to her only Head and Husband, the Lord Jesus Christ; and that she now saw the impropriety, of the unhallowed connection of Church and State. This being the case, the only difference remaining between Congregationalists and Baptists, is, in regard to the mode, and the subjects of Baptism. But a few years ago, we were held up to view by them, as schismatics and heretics, &c.—And even now, in those places where our numbers are few, and our influence as a denomination small, our brethren meet with the same treatment;—while at this time, the only charge which Congregationalists pretend to sustain against us, is, that we are so fastidious, that without any scriptural warrant, we refuse to communicate with them at the Lord's table. It seems to us marvellous, that if we are indeed, such intriguing, disingenuous, uncanonid, and dishonest men, as S. T. would represent us, that our Congregational brethren should be willing to allow us to come near to their sanctuary, lest we should pollute it.

We will just say to the writer below, and all who feel like him; (and we pray God, their number may be very small,) that it would seem oppressive, if when there are a few sheep of the Baptist household scattered in a Congregational parish, they may not be favoured with the visits of their Pastor, and brethren, without being exposed to the uncharitable remarks which we have inserted below, from the "Connecticut Observer," of the 20th of August. It is happy for us, (to use a figure of Bunyan's,) "that Giant Despotism can now only stand in the door of his cave, and grin at the pilgrims as they pass by, but he cannot reach them."

For the Connecticut Observer.

#### "OTHER MEN'S LABOURS."

"I have supposed that Baptists and Methodists consider it a given point, that they have a right to preach wherever they can get hearers, and to labour wherever they can gain proselytes; without any regard to the rights of churches and societies of other denominations. I have supposed so, because I have heard them defend their encroachments upon other denominations, much in the following manner: "Don't we live in a free country? The Apostles preached wherever they could get hearers, and so will we; our commission runs to the ends of the earth." I have supposed so, likewise, because such is their practice, to some extent I know, and throughout the country, I have good reason to believe. I could name several places in which they have, within a few months, and to the



most extent of their ability, made encroachments upon Congregational churches and societies in times of revival, and sought to make proselytes by means which I should consider unworthy any denomination of Christians. They go into a place where there are very few families of their denomination, and perhaps into a neighborhood where there is but one; establish meetings in school-houses; and plead strongly for a union of all denominations, until a favourable opportunity occurs for making proselytes; and then they raise the cry of 'election,' 'decrees,' or 'into the water'; and no more is heard of union. Not only so, but they cry out 'Persecution,' if they are not allowed to pursue their depredations just where and how they please, without any counteracting word or effort. If they get possession of Congregational ground for a time, they claim it as their own exclusive possession; and a minister into whose society they have obtruded, cannot watch over the sheep and lambs of his flock, whom they are labouring to get away, without incurring the charge of persecution.

I am gratified to find that the Baptists and Methodists begin to think the course of conduct in question, unjustifiable; and I hope they will be a little more circumspect and decorous for the future, in their treatment of Congregational churches and societies, and pursue that "open," "ingenious," "candid," and "honest" course which the "correspondent" recommends.

S. T.

We are gratified to learn by letters just received from Rev. C. P. Wilson, of America, N. York, and from Rev. Seth Higby, of Litchfield, that the special attention to religion which recently commenced in their respective congregations, still continues—and that 31 believers have been buried with Christ by baptism in the former place, and 8 in the latter; and that others are proposing soon to follow the example of Him who said, "Thus it becometh us to fulfil all righteousness."

## CONNECTICUT REGISTER FOR 1828.

We have before us the Register for 1828, published by Messrs. Norton & Russell, of this city. The work is superior to any thing of the kind before published in this State. It contains a copious Register of Civil, Judicial, Military, and other officers in Connecticut, and the United States, for the current year. To which is added an Almanac; Ecclesiastical Lists; Town Officers; Associations; and Corporate Institutions for Literary and Religious purposes: Statistical Tables, and a variety of other interesting articles. Price per gross, \$30; per dozen, \$3; 31 cents single.—This Register should be in the hands of every family in the State.

## TO CORRESPONDENTS.

Our friend "K" enquires how G. A. comes on in the Observer, and says he has not seen any of his numbers since the second.—We would inform him that G. A. closed his numbers at the seventh, and that V. his coadjutor, has travelled up to the ninth number; and where he will stop, time only can determine. His course is much like that of a certain Senator in the last Congress, who determined to obtain his point by retaining the floor, until his opponents, overcome with weariness and disgust, not argument, should retire. We have rarely ever seen so great a string of words, with so few ideas that were either new, or sound; but that is not wondered at, considering the subject.—Should G. A. and V. ever close their war of words, while we have the power of utterance, K. shall be informed.

## NOTICE.

The next Baptist Minister's Meeting for Hartford and Middlesex County, will be held at the Vestry of the Baptist Meeting House in Hartford, on the 2d Tuesday in February next, or the 12th day of the month.

## The Questions for discussion are—

- 1st. Ought Deacons to be set apart to their official work by solemn ordination?
- 2d. Ought they to enter upon their official duties before they are ordained?
- 3d. Whose business is it to "look them out?"
- 4th. If they are to be ordained, who are to act immediately in their ordination?
- 5th. What are the official duties of Deacons?
- 6th. What character must they sustain, and what qualifications are requisite?
- 7th. Is it proper for a Church, or its Pastor, who neglect the ordination of their own Deacons, to assist in the ordination of Deacons for a sister Church?

## Texts for Exegesis.

Phillipians, 2d Chapter, 1st to 11th verse. Rev. 21st and 22d chapters.—Mark, 13th chapter, 32d verse.

## A CARD.

The Baptist Church in New Haven, having recently received some donations towards paying for their Meeting House, the subscriber, in behalf of the Church, returns their most grateful thanks to those friends who have manifested their kindness towards them; and especially to Mr. Joseph Coe, of Middletown, for a donation of sixty dollars.

BENJAMIN M. HILL.

## General Intelligence.

From the N. Y. Statesman.

## ENGLAND.

The government of Greece have officially announced to the people, the interference of the European powers in their behalf. In Spain, the King's journey appears to have had the effect, to a considerable extent,

of quelling the insurrection—large numbers have surrendered, but larger numbers are in the field. From Vittoria, to the extreme frontiers, the whole population is in arms.

The Gazette of France, of the 18th Oct. contains a letter written in sight of Navarin the 29th of September, which says:—"This morning arrived the Armida frigate, the French squadron, and that of Admiral Codrington, bringing despatches to M. de Rigny, from Constantinople." The Sultan has said neither yes nor no, to the proposals of the Allied Powers; but it is believed that an arrangement is not far off. The French and English fleet are blockading in the port of Navarin, the combined squadron of the Sultan, the Pacha of Egypt, and the Barbary States—in all, a fleet of above 120 sail.

The Liverpool Courier of the 24th of October, considers that there is little doubt of a Refusal on the part of the Sultan, to accede to the proposals of the Allied Powers, until he ascertains what may be the relative strength of his own forces, and those which may be brought against them in case of his absolute refusal. He is now engaged in mustering all his forces, and strengthening the castles and batteries along the Bosphorus and Dardanelles, with additional artillery, ammunition and troops. According to all accounts, the Gulf of Navarin will be the place where the Greek question will be decided, as the Turkish and Egyptian fleets are stated to be closely watched by the English squadron, and one of the ships is said to have fired upon a Tunisian frigate that attempted to leave Navarin, and compelled it to put back, with considerable damage in masts and rigging. The decisive measure having therefore been adopted, unless three of the greatest nations in Europe can submit to compromise their honour, there appears no alternative for the Turks but concluding a peace, or being compelled to witness the total defeat of their navy.

**Colonial Trade.**—The Liverpool Mercury, in noticing the departure for this country of Mr. Gallatin, which it does in the most respectful terms, has the following remark:—"We believe he has not succeeded in the main object for which he last came over to England, namely, to negotiate with our Government on the intercourse between the United States and the British West Indies; and we suspect that Mr. Canning convinced Mr. Gallatin himself, of the unfair conduct which has been pursued by the United States, in respect of British ships."

Extract of a letter to the Editors of the N. Y. Statesman, dated SALEM, Nov. 29th, 1827.

Our venerable Dr. Holyoke attended public worship this day, and passed, in the enjoyment of all his faculties, his one hundredth Thanksgiving Day.

**Post Office Establishment.**—We are very happy to learn from the American Farmer, published at Baltimore, that under the new contracts, the Postmaster General has arranged to have the mail delivered at Cincinnati, in six days from Baltimore; and so prosperous are the affairs of the department under the administration of Mr. McLean, that it is thought he will report a net surplus revenue of \$100,000, after a prodigious extension of route, and increase of facilities.

There are now very few seats of State governments, however remote, which are not favoured with daily mails, during the session of their legislatures.—N. Y. Statesman.

The Bar of New York have voted to erect a marble Monument to the memory of T. A. Emmet, Esq. A memoir of his life is to be prepared, and a funeral oration delivered in testimony of his virtues and as an incentive to the junior members of the Bar. Mr. E. came to this country in 1804.

**Early Snows.**—The recent cold weather and snow has led to the publication in the Portsmouth Advertiser, of a series of observations on early snows. From these it appears that snow fell in 1821, on the 19th of October, in 1819 on the 25th and in 1820 on the 28th. Considerable snow fell in the month of November in 1811, on the 20th; in 1812 on the 15th and 16th; in 1813 14th and 15th; in 1816 on the 11th; in 1817 on the 2d and 23d; in 1818 on the 18th and 23d; in 1823 on the 26th; in 1824 on the 24th; in 1825 on the 18th; and in 1826 on the 21st. The winter of 1798, which commenced the earliest for thirty years, began with a snow storm on the 15th of November.

## How honorable men do—or, mighty affairs of honor.

"Some time this week," says the Schuylkill Journal, "two colored persons at a public house near Joanna Furnace had a dispute whilst playing at cards. They (as we have been informed) agreed upon butting, (or fighting head to head,) when one was unfortunately killed. The survivor was lodged in the County Jail."

"In consequence of a misunderstanding which took place between John V. L. McMahon and John S. Tyson, Esq's, during the late canvass in Baltimore, Mr. McMahon challenged Mr. Tyson. They accordingly met somewhere in Virginia on Thursday last, and exchanged two shots. Mr. Tyson's first shot, we understand, struck Mr. McMahon's pistol, and glancing, passed through his clothes, without doing further injury. The interference of a peace officer, we are told, put a stop to their plans whilst in preparation for a third shot."—Torch Light.

**Swamp Land in N. C.**—By late Surveys in N. Carolina, made according to an act of its Legislature, it appears that there are nearly two and a half millions of acres of Swamp Land in that State. It is contemplated to drain and cultivate it, which it is said can be done at a moderate cost.

It is gratifying to us, that the number of the patrons of the Colonization Society, is rapidly increasing; instances of their munificence in support of this humane and benevolent cause, are multiplying.

The Society of Friends in North Carolina, have sent to Hayti, Africa, and other places, at different times, several hundred slaves, of those placed in their charge by persons in different parts of the State; as the laws do not permit their emancipation while in this country. By donations for this object recently received from New England, New-York and Great Britain, the yearly meeting of Ohio, and that of Virginia and Maryland, (the latter of which has lately given \$500), their funds have been so far increased, that they will be able to free and transport about 1000 slaves.

These facts are inviting the public to examine the claims which this Society present for the liberal support of the community. Many are beginning to see that their cause is the cause of patriotism—destined in its progress to remove from our country the complicated evils resulting from the existence of those, who, though free, can not be citizens—that it is the cause too of heavenly benevolence—that its success will extend the humanizing influence of the arts of civilized life, and disseminate the blessed light and power of the gospel among thousands and millions of the degraded sons of Africa.

The brig Nautilus will sail from Norfolk, the last of this month for Liberia, in Africa, and will take out passengers who are emigrating to the Colony, together with some freight.—Visitor & Tel.

Mr. D. Latham moved from one acre of land on the 3d July last 2 tons Hay—on the 12th July ploughed the same, and planted it with Potatoes, and after hoeing the Potatoes, sowed Turnips among them. In the latter part of October he gathered 200 bushels Turnips and 150 bushels of Potatoes from the same land.—Hartford Times.

Mr. Chale, of Baltimore, is about to publish a Remembrancer of Events from the Creation, down to the present time. It is to be entitled the "Tablet of Memory."

## NEW PUBLICATIONS.

Messrs. Brannan and Brown have issued proposals for publishing at Washington, a new periodical, to be entitled "The American Museum of Arts and Sciences."

The Rev. George Croly's interpretation of the Apocalypse is just published by the Messrs. Carvill, at N. York. Croly's rich and beautiful poem "The Angel of the world," first established his reputation as a man of genius, and this new work is said by the London critics to be one of the most curious and ingenious literary productions of the day.

It is understood that Richard Henry Lee, author of the Biography of Richard Henry Lee, is preparing for publication a Memoir of the Life of Arthur Lee, with a copious selection from the numerous manuscripts of that distinguished American, who has been appropriately styled "the writer, scholar, statesman, and diplomatist."

The "Eloquence of the United States," a work in five octavo volumes, edited by Professor Williston, of Middletown, Conn. has just been published. These volumes contain many of the debates in the several State Conventions on the adoption of the Federal Constitution, some of the speeches on Jay's Treaty, in 1796, debates in Congress on the most important political questions, and a number of 4th of July orations, civic addresses, orations on the Boston Massacre, &c.

The origin of attorneys is thus given. In the times of the Saxons, the free men in every shire met twice a year, under the presidency of the Shire Reeve, or sheriff, and the meeting was called the Sheriff's Turn. The freedmen declining after a time to attend personally, the freedmen who attended carried with them the proxies of those who did not appear. The person who went, was said to go *At the Turn*, and hence came the word *attorney*, which signified one that went to the *Turn* for others, with the power to act or vote for those who employ him.

From a statement made by the Select-men of the Town for the past year, at the late annual meeting, it appeared that the expense of supporting the town poor was twenty-two cents per week for each person. In this were included food, clothing, medical aid, repairs of the Alms-House, and keeper's salary. Connected with the Alms-House is a farm of fifty-six acres, which is cultivated by the poor. We presume there are few towns in the State where the poor are supported with less expense, and none we are sure where every thing essential to their health and comfort is more amply provided.—Conn. Courant.

At the Annual Town Meeting, held on Monday last, the following officers were elected for the year ensuing:

William Whitman, Esq. Clerk.  
Messrs. Charles Butler, Joseph Pratt, William Ely, Simeon Arnold, Moses Goodwin, Select-men.

Messrs. Samuel H. Huntington, Francis Parsons, Caleb Pond, Jonathan Edwards, Benjamin Boardman, A. M. Collins, Grand Jurors.  
Messrs. Benjamin Hastings, Horace Wadsworth, Moses Smith, Azor Hatch, Solomon S. Flagg, Elihu Olmsted, Zadock Hinsdale, Constables.  
Isaac Spencer, Esq. Treasurer.  
Benjamin Hastings, Collector.—Conn. Courant.

**Fire.**—On Sunday about noon a barn connected with the Dwelling-house of Mr. Joseph Church, in Temple street, was destroyed by fire. It was situated in the immediate vicinity of the barns burnt a few days since. There is no doubt that the fire was the work of an incendiary.—Id.

**Newton Temperance Society.**—This Society held another meeting on Wednesday of last week, and after an excellent address from Mr. Seth F. Whitman, fifteen new members were admitted, two of whom have been cured within a short time, of the inveterate disease of drunkenness, by Dr. Chamber's medicine, administered to them from the funds of the association. Both of the cases were of a confirmed nature, and of long standing.—Nat. Philanthropist.

**Mutiny.**—A letter from Havre states, (says the Mercantile Advertiser,) that a mutiny took place among the crew of the ship *Edouard Bonafie*, on her passage from this port to Havre, on the evening of the 23d of September.—The object of the mutineers was supposed to be to get possession of the specie, the ship having upwards of \$125,000 on board. The captain and his officers succeeded in subduing the seamen, six of whom were secured below, and on the arrival of the vessel at Havre, four of them were delivered to the American Consul, to be sent home for trial. In the affray that took place at the time of the mutiny, the chief mate, Mr. Merry, was accidentally knocked down with a handspike by the captain, but was able to do duty a few days after.—N. Y. Statesman.

**Elias Boudinot**, of the Cherokee nation, is about to publish a weekly newspaper for the benefit of the Cherokees. It is to be entitled *The Cherokee Phoenix*, and to be printed

partly in English, and in part with the lately invented Cherokee characters.

The Rev. Dr. McAuley of New-York has declined accepting the Presidency of Transylvania University.

Wm. H. Crawford has been elected Judge of the Superior Court of the Northern Circuit of Georgia.

**ORANGE CROPS IN FLORIDA.**—This is an abundant season; and the exports will be large. It is estimated that the Groves in and around the city will amount to about 2,000,000. The exports of the week are about 400,000. Many vessels are needed to carry away what remains.—St. Augustine Herald, Oct. 21.

**NEWLY DISCOVERED ISLANDS.**—On the 12th Sept. 1824, Capt. Coffin, of Nantucket, discovered in lat. 26. 30. N. long. 141. E. a group of six Islands. Between two of them was a fine bay, in which he anchored in 15 fathoms water. Three of the Islands he named Fishers, Skidds, and South. Turtle and pigeons were plentiful—pure waters in abundance, and fish and lobsters. Capt. Coffin did not, however, discover any quadruped, reptile, or insect, not even an ant. The Islands are covered with large and beautiful forest trees, but no trace of human footsteps could be found.

William Sampson, Esq. has been selected to write the biography of Mr. Emmet; and his Excellency, De Wit Clinton, to deliver the eulogy.

Ten Chesnuts, which grew in the garden of St. Mary's College, Baltimore, from seed brought from the south of France, weighed 8 ounces. Ten American Chesnuts, of the average size, weighed 11-4oz.

**Surgical Operation.**—Last Sunday, a young lady of Williamstown, (Mass.) the daughter of D. W. Sloan, Esq. accidentally swallowed a pin, which lodged about half way down in its passage to the stomach. In the confusion and alarm that ensued, many expedients were adopted by kind hearted and afflicted friends, such as swallowing hard substances, &c. and by medical advice, which was immediately procured, emetics were also administered—but all to no purpose, except to render the situation of the patient more distressing. About ten hours after the accident, Dr. Emmons of this town was called in, and the remedy he applied, though simple, was to us novel and ingenious, and may be of use in similar cases, if made public. A common wire was used, about twelve inches and a half long, and double, with a piece of sponge attached to the end—in this a dry state was easily passed down the passage below the pin, where it absorbed moisture and became so much swollen, that in drawing it up it completely filled the *oesophagus*, and brought up the pin strongly attached to it.—Amer. Ad.

The Charleston Gazette speaks of the "fallen fortunes and declining prospects of that city. Its prosperity (it says) in every form seems to have departed—its commerce has been curtailed—the value of its property most sensibly deteriorated, and still deteriorating; and its industry palsied and inactive, from the want of employment or suitable compensation and encouragement."

**Outrage.**—A fellow named George Shaw, while selling meat from a cart recently in Albany, became angry with a boy, threw a leg of mutton, the tail-bord of his cart, and finally his cleaver at him; the boy evaded these missiles, but a horse was struck by the cleaver in the leg, which has probably maimed him for further service. Shaw has been arrested and committed to prison.

From the Reformed Dutch Church Mag.

## COL. RUTGER'S ADDRESS.

The foundation stone of the Ninth Reformed Dutch Church, was laid lately, in Orchard-street, N. Y. Our greatly esteemed friend Col. Rutgers, who loves to be employed in doing good, and in promoting the interests of his divine Master, on every opportunity offered him—accepted the service of laying the corner stone of this Church. On this occasion, the venerable patriot and Christian, previous to his placing the stone, pronounced the following Address, as he looked over the immense crowd of his fellow Christians, and citizens: and over the spot which brought fresh to his remembrance, an interesting event in the period of his military services of the Revolutionary War.—The very aged patriot spoke as follows, in the fulness of his heart.

**Fellow Citizens!**—Being unexpectedly, and I think, providentially called upon, to lay the corner stone of an edifice, intended to be dedicated to the service of the Most High, in this place; it has awakened the recollection of past events, important and interesting to me.

Having—in the days which tried men's souls—considered the cause in which I had embarked with my fellow citizen, just and righteous, I cheerfully joined them at Brooklyn Heights; and after that skirmish I escaped with the retreating army to the city of New-York.

I returned to my once peaceful dwelling, but was soon after commanded to join the army in its farther retreat to Harlem Heights.

On mounting my horse, and retiring across the fields in the immediate vicinity of this spot, with a slow step, and an anxious state of mind, I contemplated my then present situation, and my future prospects. With a humble dedication of myself and all I possessed to Him who rides in the whirlwind, and directs the storm, I committed the cause and interest of my country, to His holy care, and implored His blessing on our arms.

Soon after this a division of the British

army taking the Bloomingdale road, arrived at Manhattan Ville, (now so called.)—Some sharp shooting immediately commenced between the riflemen of each army, in a buck-wheat-field, situated in a valley between them; many brave men on both sides were killed, and many more were wounded. The British were brought to Harlem river; and from thence they were conveyed by water to my dwelling house, which I had very recently left but which had already received the mark of confiscation on the south door, [and, my friends, that mark I have taken care still to preserve on my door.] My dwelling house was then occupied by them, as an hospital, a store house, or barracks, as the circumstances of the times required.

At last, after a war of seven years, the Great Arbitrator of Nations, in mercy put a period to our sufferings; and by the capture of Lord Cornwallis and his army, at the siege of York Town by the Allied armies of America and France, He secured to us our Independence, and our Rights.

Having lately experienced the goodness of God, in raising me from the brink of the grave—to which I was brought very near—I now stand, in your presence, a living witness for Him who does all things well; and who has fulfilled my desires by permitting me to sit under my own Vine and Fig-tree, and there are none to make me afraid!

On the present occasion, it is a source of no little gratification to me, that here, and perhaps on the very spot, where those solemn reflections I alluded to, had filled my mind, nearly fifty-one years ago,—I now see the desolate fields entirely filled with the cheerful dwellings of men, free and independent, and happy, and it is my privilege, this day, who stand before you upwards of four score years of age, and it is also my happiness, to take an active part in founding a temple, to be dedicated to the service of ALMIGHTY GOD!

I feel myself unworthy of the honour conferred upon me, by the partiality of my honoured friends of the Committee. At the same time, I thank them for the privilege; and I bless God who has spared me to see this happy day. And I step forward to lay that corner stone, with a joyful heart. In the overflowings of my soul, I humbly and devoutly pray that this building, now about to be commenced, may be none other than the house of God, and the gate to Heaven.—That here, by preaching of the Word in its purity, God may be glorified, and many sinners saved. And to his holy and revered name, shall be everlasting praises!"

The venerable man then presented a handsome donation to the building committee, to aid the funds; and twenty dollars for refreshment for the workmen, as he added these exemplary words—"And as I am a decided enemy to intemperance, and unnecessary use of ardent spirits, it is my special desire, that this money be laid out for beer, porter, and such like nourishing fluids, which will not injure any man."

A few years since an aged clergyman in the western part of the county of Worcester, speaking of the solemnity attached to the ministerial office, said, that during the whole term of forty or fifty years, that he had officiated therein, his gravity had never but once been disturbed in the pulpit. On that occasion, while engaged in his discourse, he noticed a man directly in front of him, leaning over the railing of the gallery, with something in his hand, which he soon discovered to be a huge quid of tobacco just taken from his box. Directly below, sat a man, who was in the constant habit of sleeping at meeting, with his head leaned back and his mouth wide open. The man in the gallery was intently engaged, raising and lowering his hand, and taking an exact observation, till at length, having got it right, he let fall the quid of tobacco and it fell plump into the mouth of the sleeper below! The whole scene was so indescribably ludicrous, that, for the first and last time, in the pulpit, an involuntary smile formed itself upon the countenance of the preacher. The unexpected intrusion of so unpalatable a mouthful, awoke the sleeper, and he was never known to indulge in that practice afterwards.

## MARRIED.

In this city, by the Rev. Mr. Linsley, Mr. ELISHA BIGELOW to Miss NANCY MORRIS, of Wetherfield.

At East-Hartford, Mr. Peter Brooks, to Miss Emily F. Woodward.

In East-Windsor, Mr. Dyer Newberry, to Miss Lucy Terry.

In New York, MORDECAI M. NOAH, Esq. Editor of the Enquirer, to Miss REBECCA JACKSON.

## OBITUARY.

At West-Hartford, Mr. Samuel Wilcox, 24, a graduate of Williams College.

At Windsor, (Poquonock,) Mrs. Ruth Phelps, relict of the late Timothy Phelps, aged 73.

At Washington, (Geo.) on the 28th Oct. Mr. Eli Candee, 26, a native of Harwinton, Conn.

In Suffield, Isaac B. King, 37.

At Canton, after a distressing illness, Miss Caroline Granger, 17, wife of Mr. Gideon Granger.

## LAND SALE.

TO be sold by order of the Court of Probate for the District of Hartford, at public Auction, on Friday, the 28th inst. at 2 o'clock, P. M. unless previously disposed of at private sale, certain lands situated in the town of East Windsor, Wapping Society, belonging to the estate of the late Silas Drake, deceased. Sufficient quantity of said lands will be sold, to raise the sum of fourteen hundred and eighty-four dollars, and five cents.

ABEL FOSTER, Adm'r.  
Hartford, Dec. 7, 1827. 3w49



## POETRY.

From the Recorder & Telegraph.  
THE ASCENSION OF CHRIST.

'Twas a bright hour!  
The beauteous heaven (that forty days before  
Hid in a mourning veil her weeping face  
From guilty earth.)  
On tree and flower  
Glow'd now with sweeter smile than e'er she  
wore  
(With light serener and benigner grace.)  
Since nature's birth.  
The Lord had risen!  
The manger's griefs, the Egyptian exile o'er—  
The mount's temptations and the Desert's  
wants,  
The night's cold dews, the ocean's stormy roar,  
The Cross, the Roman's spear, the sinner's  
taunts,  
The grave's cold prison,—  
All—all were past; and on the Saviour's  
brow,  
(Alone serene than itself,) the sky  
Pour'd a celestial radiance—while slow  
In colloquy sublime, to Bethany,  
(Village beloved! where, if e'er below,  
Jesus had found repose—a home—a friend.)  
He with a few, whose hearts congenial glow  
With love divine, their noiseless footsteps  
bend.  
Patient the Saviour listen'd to the tale,  
Of told, of doubtful hopes, half earthly still,  
Then rent the web of Error's misty veil,  
And bade sublimed hopes their bosom's fill.  
Gracious He spoke, as never mortal spoke;  
Promise divine flow'd from his sacred  
tongue;  
O'er the Disciples' minds new glories broke,  
While round his form in silent joy they hung.  
Bright and still brighter, from his features  
flow'd  
A high expression, holy and sublime,  
His form with light, unworldly glow'd,  
As soon to burst away from Earth and Time.  
With solemn Dignity, with arms outspread  
Upwards to Heaven, in attitude of prayer,  
He call'd for blessings on each faithful head,  
And laid his holy Benediction there.  
Straight a bright cloud, with purple edged  
and gold,  
That sweetly canopied the setting Sun,  
Its snowy folds in graceful beauty roll'd  
O'er the blest head of God's anointed One.  
Not like the Chariot and Steeds of yore,  
That bore the deathless Prophet to the Sky,  
In semblance dread of purifying fire  
Fit to prepare him for his home on high;  
But with a glory mild as light of even,  
Wrap'd its white drapery round the purer  
Frame,  
Of Jesus rising to his native Heaven,  
Where erst He dwelt, and whence for us  
He came.  
Rapt in the Glories of the wondrous scene  
With vision strain'd to pierce the parted  
Sky  
Fix'd the Saints stood, earth all unheard, un-  
seen,  
As fain to join their Lord o'er Heaven's  
blest boundary.  
Ah! who, the sacred spell that binds them  
there,  
Shall burst, and call their souls from Heav-  
en away?  
To lonely earth, its woes and glooms to share,  
From scenes refulgent with eternal day?  
Who but the one's the pitying Saviour gave?  
(Two of his train in shining raiment dress'd,  
From deep despair their sinking hearts to  
save  
With hope of Christ's return, to make them  
blest.

ZELIA.

The Eclectic Review for September, notices a work recently published in England, entitled "Solitary Hours." It is anonymous. It appears, however, to have been written by a lady, who had published before with some success. Among the pieces quoted from this work by the Eclectic, is the following, of which in connexion with another that the reviewer alluded, he says—"Such poems as these set us critics at defiance, and make us forget our craft."—N. Y. Obs.

## "IT IS NOT DEATH."

"It is not Death—it is not death,  
From which I shrink with coward fear;  
It is, that I must leave behind  
All I love here.

"It is not Wealth—it is not Wealth,  
That I am loath to leave behind;  
Small store to me (yet all I crave)  
Hath fate assign'd.

"It is not Fame—it is not Fame,  
From which it will be pain to part;  
Obscure my lot,—but mine was still  
An humble heart.

"It is not Health—it is not Health,  
That makes me fain to linger here;  
For I have languish'd on in pain  
This many a year.

"It is not Hope—it is not Hope,  
From which I cannot turn away;  
Oh, earthly Hope hath cheated me  
This many a day.

"But there are Friends—but there are Friends,  
To whom I could not say 'Farewell!'  
Without a pang more hard to bear  
Than tongue can tell.

"But there's a thought—but there's a thought,  
Will arm me with a pang to cope;  
Thank God! we shall not part with those  
Who have no hope.

"And some are gone—and some are gone,—  
Methinks they chide my long delay,—  
With whom, it seem'd, my very life  
Went half away.

"But we shall meet—but we shall meet,  
Where parting tears shall never flow;  
And when I think thereon, almost  
I long to go.

"The Saviour wept—the Saviour wept  
O'er him he lov'd—corrupting clay!—  
But then he spake the word, and Death  
Gave up his prey.

"A little while—a little while,  
And the dark grave shall yield its trust;  
Yea, render every atom up  
Of human dust.

"What matters then—what matters then,  
Who earliest lays him down to rest?  
Nay, 'to depart, and be with Christ,'  
Is surely best."

## NO. 48.

The Degree of Clearness in Prophecy.  
Complaints have been made of the

darkness and uncertainty of prophecy; but do they not arise from not duly considering its manner and design? The language is assigned as one cause of its obscurity: the indistinctness of representation as another. With what reason shall be seen.

As prophecy is a peculiar species of writing, it is natural to expect a peculiarity in the language it makes use of. Sometimes it employs plain terms, but most commonly figurative signs. It has symbols of its own, which are common to all the prophets: but it is not to be considered on this account as a riddle. The symbols are derived from the works of creation and providence, from the history of the Jews, and of the nations with which they were most closely connected, or by which they were most violently opposed. These symbols have their rules of interpretations as uniform, and as certain as any other kind of language: and whoever applies his mind with patience and attention to the subject, will be able to understand the general scheme of prophecy, and the color of events foretold whether prosperous or calamitous; though he may be utterly unable to discover to what person, or precise time and place, they are to be applied.

Complaint has likewise been made of clearness in prophecy, from an indistinct representation of the event. But yet let it be remembered, that if some prophecies be obscure, others are clear. The latter furnish a proof of the inspiration of the scriptures; the former contain nothing against it. The obscurity is in many instances accounted for from the extensive grasp of prophecy. Some predictions were to have their accomplishment in the early ages of the church; and were peculiarly designed for the benefit of the first christians. These were on that account more plain. There were other predictions designed for the benefit of those who lived in the middle ages. To the first christians these were obscure; but when the time advanced toward their accomplishment, the veil was gradually drawn aside; and they were more clearly seen, and better understood. Another class of predictions looked forward to the latter ages of the church. These appeared obscure both to the first christians, and to those who lived in the middle ages; but when that generation appeared, for whose use it was the will of heaven they should be left on record, light began to shine upon them; and the minds of men were awakened to look out for the accomplishment, in some great events, which would display the glory of God, and advance the happiness of his servants. The obscurity of many prophecies will be accounted for in this way.

Another reason for throwing a veil over the face of prophecy, whether by its peculiar symbols, or a dark representation, will appear by considering the nature of the subject. Some of the events foretold are of such a nature, that the fate of nations depends upon them; and they are to be brought into existence, by the instrumentality of men. Had plain language or clear description been employed, the friends of christianity would have endeavored to accomplish them, by means used with this express design. On the other hand, its enemies would have exerted every nerve in order to prevent the accomplishment. In the present form of prophecy, men are left in these matters entirely to themselves; and fulfil the prophecies without intending, or thinking, or knowing that they do so. The accomplishment strips off the veil; and the evidence of prophecy appears in all its splendor. How much wiser God's methods are, than man's would be!—Bogue.

From the Evan. and Lit. Magazine.  
A NEW PROJECT.

Sir,—I do not know whether you will think it proper to insert the following communication in any of your religious publications; and I am not very anxious that you should. For I am very uncertain whether it will accomplish the purpose which I have in view. You may, then, do just as you please.

Although I live in a remote and sequestered place, I am not without the aspirations of a laudable ambition; and am really not a little desirous to distinguish myself in the world. Various plans have been laid for the accomplishment of this object, which, on consideration, I have been obliged to relinquish in despair. At first I thought of turning physiologist, and projecting a new system the very opposite of the lately fashionable scheme of Gall and Spurzheim. I designed to take the feet as the subject of my ingenuity, and to build a new system of mental philosophy on that very important but much underrated part of our frame. There are joints, and ligatures, and protuberances about the feet in numbers quite sufficient for my purpose. And I found it easy to collect a great many facts to show that there is a very close connexion between these lowest parts of the body and the operations of the intellect. For instance, I have very often observed that people in a theatre, or a public hall listening to a poetical orator, and in other places, the which I shall forbear to name, give very strong

and sonorous expressions of their feelings, by certain rapid and violent motions of their feet. And I felt myself able to produce a very plausible and very surprising argument that the soul is placed in the feet; or at any rate that many of the organs by which the intellect acts have their locality there. This theory has the special recommendation of being the very newest thing, that has been thought on this subject. And novelty is essential to my purpose. On mature deliberation, however, I abandoned this plan, because I very sagely concluded that it would be building my reputation on too unstable a foundation.

In the next place, I thought of becoming lawyer; but a little consideration convinced me that this subject was perfectly exhausted, and that no opening was left for a man of genius to display his talents. And to tell you the truth, I could see no reason, in the general character of our Legislatures, to hope for any advantageous change. It is true, in every annual statute book I have seen "amendments" enough any time these twenty years—But they always put me in mind of Young's "baptized infidel"—The things were worse for mending. I could therefore hope for no distinction, when there was no prospect of improvement.

My eager aspirations next turned to a professorship in some literary institution. But I soon gave up this plan; because our colleges are too poor to make a man rich—And in this country fame without money is the merest bubble in the world:—and as for the great University, when it shall be completed—I am not prophet enough to say when that will be—the whole amount of its annuity will be little enough to keep it in repair. And I can see no great things to be achieved, where the principal business will be taking away decayed and worn out boards, and replacing them with new ones.

Thus have I, in various ways, been obliged to abandon my plans—At length however, I have fallen on that which I am sure will succeed. I have sir determined to invent a new religion. This will do to a title. Yet I am not such a fool as to deny christianity. It is too late in the day to gain reputation by this method. It has been tried often enough already. And infidelity is out of fashion now. Besides I hate to tread in the beaten track. There is no distinction in that. My plan then is to be very zealous for the name, and yet have nothing of the thing. This will suit the majority precisely. And I have no doubt of becoming most exceedingly popular. But that you may understand a little of my plan, let me state a few particulars, that I intend to prove for the comfort of all who love this world better than any other, and have no wish to go to heaven, until they can't help it.

And first, while I pretend to very great zeal for christianity, I intend to prove that, except in a very few unessential particulars, it is no better than other religions sincerely professed: in other words, to make my system more paradoxical and popular, I shall demonstrate that every sincere Mahometan or Hindoo is a very good Christian.

In the next place, I intend to show that a true christian is, and ought to be, characterized by what he does not, rather than by what he does believe. Or again, to express the same thing in other words, that, of all that the church has received since the beginning, the less a man believes the more genuine and Scriptural is his faith.

This is a very copious subject, and accordingly it will lead me to treat of a great many particulars.

In the third place, I shall, to the utter confusion of a great many bigots, demonstrate that a true believer never did, and never can, believe a great many things taught in the Bible. As for example, although Scripture teaches that man is prone to evil as the sparks fly upward, I shall show that he is born in a state of indifference to both good and evil, and that he may be led either way with equal facility. Nay, if it will make me more popular, I do not know but that I will undertake to prove that his propensities are all to a life of virtue; and that when he does fall into vicious courses, it is because some violence is done to his natural disposition. And here I intend to show one of the master strokes of my ingenuity; for I will prove as clear as day, that one great reason why men are so corrupt is, that a certain set of teachers are continually dinging in their ears, that they are aliens and apostates; that their hearts are depraved and their lives sinful; and that it is their first duty to repent, and turn from their sins. And I will honestly confess that one reason why I shall insist on this topic is, that until I succeeded in convincing myself of this very comfortable truth, I could never hear one of those croakers, without feeling a little uneasiness of conscience. But now I am satisfied that if I am a sinner, they who forever harp on the doleful string of human depravity, have to bear the blame of it.

But again; although the Bible teaches that all have gone out of the way, and that none doeth good, no not one—I intend to show, that however the case might have been in former times, it is not so now;

that there is many an honest fellow among us, who has the very best heart in the world; and if he does not love his Maker and his neighbor as the law requires, it is because he can't help it.

Farther; I shall prove that when the Bible teaches the necessity of conversion, it only means that Jews and heathens must become christians. But that among us, in this christian country, there is no place for all this; that being born without sin, there is no necessity why we should be born again; and that no man need be under any apprehension as to his future state because he is an unconverted man.

And yet farther; as there are very grievous fears entertained by many of punishment after death, I mean to prove that eternal, everlasting, and words of this import mean, when applied to the wicked, temporary, of short duration, &c.—In a word, it is my purpose to put a new face and meaning on the whole Bible; and to present human nature under such an aspect of purity and of moral power, that it shall appear the most wonderful thing in the world that man should need a Saviour—and while accomplishing all this, and even nullifying nine-tenths of the Bible, I will crown the whole, or cap the climax, as school boys and rhetoricians say, by demonstrating that I am the only man in the world, who truly understands the Scriptures.

But these achievements have respect to doctrine. In regard to practice, I shall do things equally striking and acceptable. The detail here might be tedious—I will only observe then, that I intend to prove that our Maker gave us passions and appetites that we might gratify them; that self-denial and precision are ungentlemanly, and of course unchristian; that dancing and theatrical shows are no unsuitable preparation for devotion; nay, that a gentleman or lady may be as devout in a theatre or ball room as in a church; that, although the Scripture says, "Is any merry let him sing psalms"—and yet psalm-singing and prayer meetings, are proofs positive of hypocrisy; and that a truly liberal mind is above all these vulgar things.

And here, I will inform you that unbounded liberality will be my chief praise. I will show that we ought to fraternize with Mahometans, Hindoos, Hotentots, and New-Zealanders; that the sincere worshipper of Juggernaut or of the Mantles Oratorii is to be recognized as a brother in the faith which I teach. In a word, the church which I mean to establish if I can, and the love which I inculcate, embrace all creeds and professions of men, except those perverters of truth, commonly called orthodox christians. Them and their system, I cannot tolerate. But while I hate and despise them with all my heart, and believe that "if there is a hell at all, it was made for them;" my art is such that I always succeed in laying the whole odium of this hatred on them. My method is this—I confess here, that I am not an original, but I need not tell you from whom I borrowed—my method is this, to speak often and loud about liberality, and generosity, and love and meekness, and in short to say as many handsome poetical things as possible concerning "the milk of human kindness;" and just as frequently, to say the sharpest things I can concerning the bigotry and intolerance of the orthodox, and to use the most scornful and contemptuous words in our language, respecting their weakness, credulity, superstition and ignorance. In this way I gratify my dislike of these bigots; and at the same time make the world believe that I am another Eliphaz Liberalissimus.

Your patience for one other particular, and I shall be done. It is my maxim that every sincere man's faith is right, be it what it may. Now as I am thus liberal, I require all others to show the same liberality to me. I could indeed wish that all others enjoyed as clear light as I do; but this thing does not concern me much. If men will but acknowledge that I am right, I will very readily return their kindness. But if they dare to refuse this acknowledgment, I know well how to make them suffer for it. And what do you suppose sir, is my unfailing resource? Why at once I cry out persecution! persecution! And I ring in their ears, charges on Calvin and Servetus, and Cranmer and Knox, and Smithfield fires, and a thousand such things, until the people begin to think that such men ought to be hunted out of society. I have tried this thing, and have succeeded most triumphantly, in convincing the multitude, that men, who refused to acknowledge that where in I differed from them, I was as sound in the faith as they, and that although we were going on in exactly opposite directions, we were all going directly to the same place, were in heart the bitterest and most blood-thirsty persecutors in the world.

You have here, sir, a brief sketch of a part of my system, and an imperfect exhibition of my qualifications for supporting it. And I think you will acknowledge that it has novelty sufficient to attract the multitude.

But do you ask to what end is this communication? If so, although I think that a likely man, as you pretend to be,

ought to be able to make a pretty shrewd guess on this subject, yet I do not see why I should hesitate to tell you. I observed then, in the beginning, that I live in a very sequestered spot. I might sit here in my chimney corner for half a century, and nobody would know much about me. Now I don't like this obscurity—I wish to come out and be seen and talked about; to get fame and bread. And as you are in a public place, and have I suppose many correspondents, I thought that you could if you would, give me the information that I want. I have tried my hand in a private way, and whatever may be the opinion of others where I am known, I have no doubt of my abilities. But as I wish to take at once, and make a great noise, I desire to be informed in what place the passion for nonnelly rages most—Would it be best for me to go Washington and exhibit myself to the Members of Congress and the Foreign Ambassadors; or to come to Richmond and let the Members of the Virginia Legislature, and the good citizens of the metropolis witness my powers: or are they too much taken up, at these seats of government with the presidential election; and had I better go to Petersburg or Norfolk, where the good people need something entertaining, edifying and diverting?—I wish you to understand too, that I should like to have the cyast as clear as possible; please to inform me then what competitors will probably be in my way at these several places. On the one hand I should wish not to come in contact with a stiff orthodox preacher, as I have no desire in the first onset, to engage in controversy with a formidable antagonist;—and on the other hand, I should not like for the theatre to be occupied, or the public attention to be divided by a new company of Comedians, or by the Mummy, or even by a new show of devil fish, lion's whelps, and monkeys; for it is my fixed and unalterable purpose, come what will of it, to let the world know that I am

## SOMEBODY.

Dyonysius Carabet.—This individual who was once a Bishop among the Armenians, but who sometimes since renounced the traditions of his fathers, so far as to unite with the American mission church at Beyroot, exhibits satisfactory testimony of the genuineness of his conversion to the faith of Jesus. He has suffered the loss of all his property at Jerusalem, by his regard for the truth. In April last he made a visit to Jerusalem, at the time of the passover. There were many Armenian pilgrims there, but neither pilgrim or inhabitant returned him the common salutation, or looked on him with good will. Efforts were made to excite the Turks against him, but being under English protection, he walked publicly through the streets unmolested; and some of the principal muslimans treated him with respect.—To those of them who inquired why he came to Jerusalem, he replied, "For the same reason that Paul once came here, not to be bound only, but also to die for the name of the Lord Jesus, if they are determined to take my life." On returning from Jerusalem, he had an opportunity of conversing freely with 300 of the Armenian pilgrims, and explaining to them the faith of Protestants. They became very civil, and were full of inquiries day and night. "Here," said Carabet, "a great and effectual door was opened to me," which was well improved. A number of them expressed their indignation at the treatment he had received. He appears nobly indifferent about his money, though really destitute. The fruit of his visit to Jerusalem, it is to be hoped, will be exhibited another day. The above is derived from a letter from Mr. Goodell, published in the Missionary Herald of the present month.—lb.

## SLANDER.

How manifold are the devices of Satan against the cause of God and his people. Never let him employ you to give currency to a slander.

Never unite in any way to call names, and if you be reproached for the sake of Christ, happy are you.

## NOTICE.

THE Court of Probate for the District of Southington, hath allowed six months from the date hereof, for the creditors to the Estate of JEREMIAH NEAL, late of Southington, deceased, to exhibit their claims for settlement. Those who neglect to present their accounts, properly attested, within said time, will be debared a recovery. All persons indebted to said estate are requested to make immediate payment to  
JEREMIAH NEAL, Adm'r.  
Southington, Nov. 17, 1827. 3w44

## ETNA

INSURANCE COMPANY,  
WILL receive proposals for Insurance against loss or damage by FIRE, every day in the week, (except Sunday,) at their office in Morgan's Exchange Coffee-House, State St. in Hartford, Connecticut.

DANIEL ST. JOHN, Esquire of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.  
THOMAS K. BRACE, President. 25  
ISAAC PERKINS, Secretary.

Book & Job Printing,  
EXECUTED WITH CARE AND DESPATCH.  
AT THIS OFFICE.